

*Great Things done by GOD for our
Ancestors, and Us of this Island.*

A
S E R M O N

PREACH'D before the
Univerſity of Cambridge,

A T
St. Mary's, November 5, 1709.

Being appointed a Day of
T H A N K S G I V I N G
F O R T H E

DELIVERANCE from the Intended Bloody
Maſſacre by *Gunpowder*; and for the
Happy Arrival of King *William*, and the
Great *Bleſſings* that accompanied it.

L O N D O N,
Printed by J. H. for Jonathan Robinson, John
Lawrence, and John Wyat. 1710.
Price Three Pence.

Great Things done by God for our
Ancestors, and Us of this Island.

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SERMON

PREACH'D before the

University of Cambridge.

AT

St. Mary's, November 25, 1799.

Being appointed a Day of

THANKSGIVING

FOR THE

Deliverance from the intended bloody
Massacre by Garretts; and for the
Happy Arrival of King William, and the
Great Blessings that accompanied it.

LONDON,

Printed by J. H. for Thomas Robinson, Stationer,
and John Wain, 1790.
Price Three Pence.

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To the Right Honourable

EDWARD

Earl of Orford, Viscount *Barfleur*,
Baron of *Sbingey*, One of Her
MAJESTY'S most Honourable
Privy-Council,

AND

First Lord Commissioner for the Admiralty.

MY LORD;

WHEN I had preach'd the following Ser-
mon before the University of Cam-
bridge, I was told from several hands,
that it met with Great and General
Approbation: And this coming from those who I had
Reason to think were pretty Good Judges, and who

were very desirous to see the Discourse in Print, I flatter'd my self that it would easily find Admittance to the University-Press. But this common Favour, yea, this Right which is generally claim'd by those who think fit to let their Friends have a Sight of those Discourses which were Acceptable to them in the Delivery of them, was denied me.

Wherefore in my own Vindication, I am necessarily obliged to fly to Your Lordship's Patronage, and to present this Sermon to Yours and the Publick View, from another Press, lest the Refusal of allowing it that of the University, should engline any Persons to imagine that there was some Good Reason for that Refusal. I appeal then to Your Lordship, and to all unprejudiced Readers, whether a Discourse (and such is that which I preach'd before the University, and now humbly present to Your Lordship) that contains in it nothing which derogates from the Orthodox Faith, nothing prejudicial to the Church or State, but much in Defence of all Three; and whether a Discourse that is chiefly spent in rehearsing the various Mercies and Blessings of the Almighty to this Nation, and in directing us to the Particular Duties which we owe to him on that Account, may not be suffer'd to see the University-Press. I appeal to Your Lordship, whether this common Privilege may not be claim'd in behalf of this Sermon, that calls to mind the Remarkable Conversion of this Island from Paganism first, and afterwards from Popery; that asserts the Lawfulness of the Reformation in this Church and Kingdom, and the Settlement of the Protestant Religion here: A Sermon that recounts the Bold Attempts of the Church of Rome to bring

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bring us again under the Papal Tyranny; that presents us with our Great Deliverances from the Conspiracies and Machinations of our Roman Adversaries, and particularly from the Intended Bloody Massacre by Gunpowder, on the 5th of November: A Sermon that gratefully commemorates the Happy Arrival of our Great Deliverer on this Day, and the Welcome Effects of it, namely, the Peaceable Accession of her Present MAJESTY to the Throne, with a Recital of the numerous Benefits that attend it, particularly the Wonderful Success of her Arms, and the Hopes we have of the French Tyrant's Fall: A Sermon that displays the Glory and Excellency of this Island, and of this Church, and its Clergy, and the Reverend Fathers and Governors of it, and even of our Famous Universities, above all others: A Sermon that expresses the Author's most Loyal and Dutiful Regard to Her Sacred Majesty's Person and Government: I appeal, I say, to Your Lordship, whether a Sermon of this Character may not be useful to the Publick, and whether it be a fit Time to stifle and suppress the Publication of it (tho' modestly requested) when there are so many Prints flying abroad every day of a quite contrary kind, libelling the Publick Administrations, and vilifying the Church, and Religion it self.

I must frankly own to Your Lordship, that it would look like odious Self-Flattery and Ostentation at another time, to say so much of my own Performance: but now I hope it will not be censured as such by Equal Judges, because it is become absolutely Necessary, in this Juncture, for my own Defence, and to shew that my Sermon is both Useful and Pertinent, and not unworthy

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unworthy of coming into the Publick Light. Judge therefore, my Lord, what fair and generous Usage I have met with.

And now, my Lord, after I shall have paid my Just Acknowledgments to Your Lordship, which I here most solemnly do, for the Unmerited Favours You have been pleased to express towards me, I humbly beg Your Lordship's Pardon for this Trouble and Interruption, which I have given You, amidst Your Great and Noble Designs and Enterprizes for the Welfare of this Nation; especially with Relation to our Naval Affairs, which have always prov'd Auspicious and Successful under Your Wise Conduct. That You may go on, and prosper in Your Heroic Endeavours for the Publick Good and Safety, and advancing Your Reputation and Honour, but principally the Glory of the Eternal God, is the ardent Wish and Prayer of,

My Lord,

Your Lordship's Obedient Servant,

John Edwards.

PSALM

PSALM cxxvi. 3.

*The Lord hath done great Things for us :
whereof we are glad.*

I May truly say, as our Saviour in the like Case, *This Day is this Scripture fulfill'd in your Ears; For* by contemplating the Blessings which this Day presents us with, as well as by looking back and reflecting on the other Instances of the Divine Goodness and Mercy to us of this Nation, I doubt not but I shall bring you to this Acknowledgment, that *the Lord hath done great Things for us; and by our solemn Appearing hereat this time we publickly testify this Day, that we are glad thereof; and that We, of all Persons, have the greatest Cause to offer up the Sacrifice of Praise and Thanksgiving to the Almighty Sovereign Being, who hath been so bountiful to us.*

I begin with the former Branch of the Text; and here suffer me to be your *Remembrancer* this Day, and to present unto your View the Sundry Proofs and Testimonies of God's benign Providence towards us; and wherein I am defective, I desire you to make Supply by your own Knowledge and Observation. And certainly it will be no unpleasant Task to trace as it were the several Footsteps of the Divine Goodness, and to set before you in one View the various Demonstrations of his singular Favour to us of this Island.

First of all, let us call to mind, and thankfully resent that marchless Goodness which was shew'd to our Ancestors and Forefathers in turning them from Darkness to Light, from *Paganism* to the *Christian Religion*. It is apparent from undeniable Records, that *Albion* or

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Britain (for by those Names this Country was call'd) was at first inhabited by ~~Pagan~~ Idolaters only, and that the Capital Deities which they worship'd were *Belinus* and *Andraсте*, that is, *Apollo* and *Diana*; especially this latter had an extraordinary Veneration paid to her. Which I resolve into this; We must look upon *Britain* to have been at that time one great spacious *Wood* or *Forest*; and accordingly 'tis no wonder that the Goddess of the *Game* was in so great Esteem with them. Hence it was that *Diana's* Temple was the most famous amongst them. Their Conjecture is not improbable, who think that the great Metropolis of this Nation had its Name from this; *London* being as much as *Lan Dian* in the British Tongue, that is, the Temple of *Diana*. This is certain, that our Forefathers were Idolaters of the worst sort, yea, they offer'd their Sons and Daughters in Sacrifice to the Infernal Spirits. Their intimate Commerce with these is mention'd by good Authors; yea, the very *Persians*, who were so remote from this Country, borrow'd some of their Magical Rites from hence, as *Pliny* tells us.

But by the unspeakable Goodness of God, the *Christian Faith* was preach'd to the *Britains* by some Persons that came over hither: *St. Peter*, *St. James*, *Simon Zelotes*, are said by one Historian or other to be the first Planters of Christianity here; also *Philip* and *Lazarus*, and even *Mary Magdalene* and *Martha*, the Sisters of the latter, are said by some to have taken a Journey hither, and to have convey'd the Gospel first to this Island, but there is no antient Authority to confirm this. *Joseph of Arimathæa* is thought by other Writers to have been the Person that did this; and it is said, that the first Fabrick of a Christian Church that was in all the World, was erected by him at our *Glassenbury*. But this seems to be a Fable invented by the Monks of

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that Place. So far as I can gather, the Apostle St. Paul has the greatest Probability on his side; and it seems not unlikely to me, that *Ethelbert* King of Kent (the first Saxon King that received the Christian Faith) who built a Church in the Capital City of the Nation, and dedicated it to St. Paul, did it with Reference to that Apostle's Preaching the Gospel to this Country, and his being the first Founder of the British Church. And we may add this, that this is the only Cathedral Church in Christendom of that Name; as if it were appropriated to this Nation to have St. Paul to be our Apostle, and the first Author of the Conversion of the Britains. Neither was it improper, that on the same Spot of Ground, on which *Diana's* Temple had stood, that of St. Paul should be triumphantly erected, who (as the sacred Records acquaint us) was the zealous Opposer of the Goddess *Diana*. But as to the particular and precise Time, relating either to this Apostle's coming, or any others, Historians differ about it, because they have Respect to different Propagations of the Gospel here. But this we are sure of, that the Christian Faith was preach'd and planted very early here, at the farthest in *Nero's* Reign. The Inhabitants of this Island had the Gospel brought to them before other Countries, which were nearer to *Judea*, the Fountain of Christianity, receiv'd it. *Britain*, a remote Part of the known World, had this singular Favour vouchsafed to them.

But now I must here add, that tho' great Numbers of this Nation were at this time converted to the Christian Faith, yet the Kings and Chief Rulers were still Heathens, and remain'd so a considerable time, which was a great Impediment to the propagating of the Gospel. Wherefore in the next Place we are to take notice of, and adore the Divine Providence which rais'd up the British King *Lucius* to favour the Christian Religion, and to desire to be instructed in the Faith of Christ; and accordingly he was baptiz'd, and many

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of his Subjects follow'd his Example. This was the first King in *Europe* that was a Christian, yea, he was the first Christian King in all the World. And further it may be said, to the Honour of our Country, that this Island of *Britain* was the first *National Church* of Christians in the Universe. For tho' the Gospel was preach'd in some other Nations before, yet this was the first of all, that with the publick Approbation of the Prince and State receiv'd and profess'd the Christian Religion, namely, under this King *Lucius*, about a hundred and fourscore Years after Christ.

But as Christianity was now more or less entertain'd among the *Britains* above 200 Years, so it afterwards decay'd, and I know this is question'd by some, and particularly by a * Right Reverend Prelate of our Church, who tho' he grants that *Bede*, one of our faithfullest Historians, owns the Relation concerning *Lucius*, yet he objects against it as not mention'd by *Gildas*. But this at the best is but a negative Way of Arguing, and so of little value; besides, that Writers Business was wholly to give an Account of the Miseries of the *Britains* under the *Saxons*, and of their vicious Manners which procured those Judgments, which had no Relation at all to King *Lucius's* History. And thereof I can't apprehend the Ground of what this Reverend Author saith, that *we may reasonably presume that Gildas never heard any thing of King Lucius*; as if it could be expected he should write down all that he heard, tho' it was nothing to the purpose. But there are positive Testimonies on our side, not only out of venerable *Bede* before-nam'd, but half a-score other Writers besides, all whom the most Learned and Judicious Bishop *Stillingsfleet* having perus'd and diligently examined, he declares, † that tho' he believes not all the

* Bp. of Worcester in his Pref. to the Historical Account of Church-Government, &c.

† Origin. Britan. Chap. 2.

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Monkish Traditions concerning the particular Time and Manner of *Lucius's* Conversion, and the Persons employ'd in it, yet he readily acknowledges that *Lucius was King in Britain*, and that *he was converted to Christianity when he was King*, and that the *Christian Church flourish'd by his Means*, and he answers the Objections brought against this. Add hereunto the Testimonies of those famous Antiquaries, * *Mr. Camden*, and † *Archbishop Usher*, who own the Truth of *Lucius's* being King, and of his receiving the Christian Faith. Whereof upon such Authentick Proof as I have alledg'd, we may conclude that the Relation concerning King *Lucius* is no legendary Tale, but a real Truth, and that was in a manner extinct by the coming in of the Saxons, a heathen and barbarous People, which was about the Year of our Lord 450: And now Paganism return'd, upon the coming in of these Infidels; yea it mightily encreas'd and flourish'd, and arrived to its very Height, and Idols of the most antick and horrid Shape were ador'd with great Zeal and Eagerness.

But see again the wonderful Mercy and Goodness of God to our Ancestors! One *Augustine*, sent by *Gregory the Great*, about the end of the sixth Century, came hither and was Instrumental in restoring the Christian Faith in this Island, and *K. Ethelbert* himself was converted; and other Saxon Kings by Degrees receiving the Faith, this had so happy an Influence on their Subjects, that at last the whole Saxon Heptarchy became Christian; yea, and I must observe to you, that these Saxons, who had been the fiercest Idolaters, being converted, proved the most devout Christians, in their way, under Heaven. I say, in their way, for now the Roman Ceremonies and Superstitions began to prevail, some of which the aforesaid *Augustine* had brought over with

* In his Britannia.

† In his Primord. Brit. Eccl. cap. 34.

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him: and because they were not receiv'd by the *Old Christian Britains*, who had kept Christianity entire when the Island had relaps'd to *Paganism*, he is said to have procur'd the Slaughter of some hundreds of them. But however, this must be said, that the *Christian Faith and Worship*, as distinguish'd from, and oppos'd to *Paganism*, were in a great Degree restor'd and upheld by the *Saxons*: Which great Blessing we ought to recount this Day: For otherwise, according to Human Judgment, Heathenism and Idolatry had been propagated here in succeeding Generations and Ages, and it had at last been derived to us; and we had not been now in this Place attending, and setting forth the Praises of the Almighty, but we had been devoted to a false Worship, being brought up in Ignorance of the true God and of his Son Jesus Christ; we had been praying and prostrating our selves to an Idol, nay, we had been worshipping and falling down to the Spirit of Darkness instead of God. Think then, my Brethren, of this First and Original Mercy, namely, God's freeing our Predecessors from gross *Heathenism*, and thereby blessing them and us with the Glorious Light of the Gospel. A Glorious Privilege that can never enough be celebrated!

Secondly, we are to call to mind this Day, and to bless God for the rescuing of this Land, not only from *Pagan*, but *Popish* Idolatry. For so it is, Christianity continued not long in its Simplicity and Purity, but degenerated into corrupt Doctrines and depraved Worship, which over-spread the greatest Part of the Christian World. For the Doctrine of the Gospel was perverted, the Laws of Christ were misinterpreted, the grand Truths of Christianity mix'd with gross Errors; and the Evangelical Worship was chang'd into Superstitious Rites and Ceremonies; and a new Face of Idolatry appear'd in the World, in some Respects worse than that of *Paganism*. Blindness, Ignorance, and Barbarity every where prevail'd in the Christian Churches;

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Churches; and the bloody Persecutions raised and carried on by *Papal Rome*, exceeded those of *Rome Pagan*. When this was the miserable Case of the Church, behold how this Tragical Scene was chang'd in many Places by the *Happy Reformation*, which was set on foot by some eminent Servants of God, and particularly by *Luther*, who was inspired with Divine Courage for this purpose.

Praised be the Name of the most High, that We, among other Nations, were Sharers in this Blessing; and that not in a Tumultuous, but a Regular Way: For the Pope's Jurisdictions and Supremacy over this Church and Nation were declared Null, not only by King *Henry* the Eighth, but by a full Parliament, and likewise by the Convocation of the whole Clergy; and some Points and Articles of the Popish Religion were alter'd by the same Convocation, tho' the main and principal ones remain'd unchang'd. However, this was a great Blow given to the *Roman Church*, and the more considerable, because it was given by their own Hands, not only in a Parliamentary, but Synodical Way, which is sufficient to silence the loud Outcries and Objections of the *Roman Catholicks* against the Lawfulness of the *Reformation*.

But this, which I have mention'd, made way for a greater Change which ensued: For God was pleas'd to raise up a young Prince, to restore the Old and Primitive Religion. In his Reign the whole Senate of the Kingdom took upon them the Name of *Protestants*, and establish'd Religion under that Denomination. With whom concurr'd the Clergy in Convocation, and compos'd the *English Liturgy*, and order'd the Bible, translated into *English*, to be read yearly as part of the Divine Service; and agreed upon the *Articles of Religion*, the same in Substance that we own at this Day. Thus by the All-wise Direction of Heaven, and this Prince's Conduct, the *Egyptian Darknes* was dispell'd, the Primitive Light and Purity were retriev'd, and the

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the first and fairest Model of Christianity was restored to us. And thus the Gospel of our Lord and Saviour Jesus Christ continues with us to this time, the holy Writings of the Evangelists and Apostles are daily expounded to us, and all the Evangelical Institutions kept up in the most sacred and solemn manner.

But when Satan was cast out, he endeavour'd to enter again. And truly it cannot seem strange that he contrived the Ruin of those who dispossest him. King *Edward* being call'd hence to receive the Reward of his Piety, Queen *Mary* ascended the Throne, and under her direful Influence a great part of the Nation relaps'd into Popery; but those who stood firm to their Religion were inhumanely treated, and exercis'd with all kinds of Indignities, Hardships, and Difficulties; and great Numbers of them were hurried to the Stake, and there sealed the Truth of their Religion with their Blood.

But now observe a new Scene of the merciful Providence of Heaven towards this Nation. As *Julian*, the most dreaded of all the Persecuting Emperors, was short-lived, so was this bloody Queen, she was soon snatch'd away; and her Life and the Flames were happily extinguish'd together. This made way for the Virgin Princess, who had so miraculously escap'd the Fury of the Papists: but now being come to the Throne, none was more struck at by the Romish Conspirators, and none more signally protected. By many secret Artifices they endeavour'd to take away her Life; and by many open Attempts they strove to destroy the Nation.

Here I might remind you of the *Spanish* Invasion in this Queen's Reign, when with their mighty Galleons (as high and lofty as themselves) they came towards us with full Sail, and swell'd Designs of Mischief, and haughty Threats of utter Destruction to a Land of Hereticks. It was therefore by the Pope and Conclave voted to be a *Holy Enterprise*; and for the greater Sancti-
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ty of it, Twelve of the Ships in that numerous Navy were stiled the *Twelve Apostles*, tho' the Denomination of them might more properly have been from *one* of them only, that is, the *Traitor*. But to the Goodness of our Almighty Preserver! This Great and Powerful *Armada*, which had the Name of *Invincible* given to it, was on a sudden defeated and shatter'd; the Winds and the Waves, and, above all, the Hand of God fighting against them in a marvellous and astonishing manner.

But these Men of Blood, who could not bring about their Designs by the *watry* Element, tried what they could do by another of a contrary Nature. Which reminds us of the *Firy* and *Sulphureous* Zeal which the Romanists intended to exert on the *5th* of *November*, in the *3d* Year of the ensuing Reign. As before they appear'd Bare-fac'd, so now they clancularly plotted the Ruin of this flourishing Kingdom. And this they did when they were very kindly dealt with, and lived peaceably and securely under an Indulgent and Merciful Prince. Which verifies that of the Prophet *Isaiab*, *Let Favour be shew'd to the Wicked, yet will not be learn Righteousness; in the Land of Uprightness will be deal unjustly*, Chap. 26. 10. All the Civilities and Obligations which they lay under had no Effect upon them, unless it was this, to make them more concern'd for their Cause, and more zealous and industrious in studying our Mischief and Destruction. This Plot was such a Compendious Villany, that the most refined Conspiracies of all past Ages seem'd to meet and conspire in this one. The Infernal Powers made here their greatest Effort, and a general Muster of their whole Malice. But the *Disappointing* of it was as wonderful and astonishing, and it must be own'd that it was the Finger of God which pointed to the Dark Vaults where the Fatal Provision and Ammunition was laid up. But the History of this Hellish Contrivance, with all its Circumstances, and the Discovery and Defeat of it are so well known, and have been so often repeated,

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repeated, that if I should attempt this again in this place, I should be thought injurious to you by suspecting either your Knowledge or your Memory. Only here let me apply the Words of the Text (as there is the greatest Reason for it) *The Lord hath done Great Things for us.*

Since that time there have been several Attempts of our Popish Adversaries to reduce this Nation to Rome, and to bring in the Papal Tyranny, and Roman Idolatry, but never so apparently as when that late Prince, who was of the Roman Religion, ascended the Throne. It is well known with what Zeal and Application he endeavour'd to retrieve and advance the Papal Interest. Hell and Rome were at work Day and Night to add the finishing Stroke to what they had been so long contriving. Our Forts and Castles were in the Hands of Papists, or their Fellows, the Roman Worship was set up in several Places in the Nation, even in this, and in the great Metropolis. Jesuits, those Frogs of the Mystical Egypt, were in the King's Chambers; Monks and Friars appear'd in their Habits in our very Streets. Our Laws were trampled upon, and we were stript of our ancient Charters and Immunities. Now it was that we were in greater Danger than ever, under a bigotted Popish Prince, in league with France, and having a great Part of one of his own Kingdoms of his Religion, some thousands of which he had invited over, and incorporated into his Army, which consisted of our Fellow-Natives, whom he took to be so inspired with passive Obedience, that they would fight for Popery out of a Principle of Loyalty. In short, with this Standing Army (as he expected it would prove) and with his Dispensing Power he thought to effect all his Designs. And truly if we look upon Human Causes, and the Natural Tendencies of things, we must acknowledge, that this Nation was in Readiness for the Re-admission of the Romish Religion; many were falling off every Day towards that Quarter, and consequently

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quently our Ruin and Destruction were then approaching. We may remember with Trembling and Rejoicing together, how *near* they were to us; and it must be ascribed wholly to the unexpected Providence of God, that they came *no nearer*.

It is owing to the Almighty and All-wise Conduct of Heaven, that our Misery was averted, by sending us a seasonable *Deliverer* at a time when we stood most in need of him, who happily freed us from the just Fears of Papal Tyranny and Bondage, which we then groan'd under, and saved us from Inquisitions and Massacres, and all Mischiefs that relate to our Souls or Bodies, and restored unto us our Laws, our Liberties, our Religion, which is that complicate Blessing which we are enjoin'd by Authority to commemorate this Day. He spent Twelve Years in an uneasy Reign, ruffled and perplex'd, being unkindly treated by some, and treacherously by others, and denied those Aids and Assistances which were necessary for completing that Work which he had undertaken: So that he expir'd in the midst of his Great Designs for the Good and Welfare of these Kingdoms; but purchas'd Eternal Fame and Glory by what he had already achiev'd.

Nothing could have compensated this immense Loss, but the Happy Accession of her present *Majesty* to the Throne, who has fully answer'd, yea exceeded the Expectations and Hopes of all true Lovers of their Country; a Queen of exemplary Religion and Devotion, of unparallel'd Goodness and Clemency; a Queen, who is a Hearty Lover of our Church, and is desirous to advance it to that true Heighth which will make it Stable and Durable; a Queen, who by her matchless Prudence and Moderation hath made all her Subjects Easy and Happy, and some of them so whether they would or no; a Queen, who hath by her indefatigable Application cemented two Kingdoms by such an Union, as may, in the Improvement of it, be attended with Religious as well as Civil Advantages;

C

a Queen,

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a Queen, under whom we are bless'd with Wife and Faithful Counsellors, with Prudent and Experienc'd Senators, with Just Judges and Dispensers of Law and Equity, with Valiant Generals and Captains, Valiant even to a fault, too freely exposing their precious Lives by the Redundancy of their Courage and Valour. We have a Learned and Religious Clergy, Prelates of Christian Wisdom and Condescention, and we have an obedient and obsequious People. We have Peace at home, whilst a great part of the World actually feels the horrid Effects of War. And as for our Successes abroad, against the *French* and their Numerous Armies, they have been Astonishing; and if their King had not sent the *Princes of the Blood* into the Field to be Substantial Witnesses to it, we should scarcely have believ'd our selves, when we relate the Glorious and Unparallel'd Victories obtain'd under the Conduct of our Generals.

It is true, we must not pretend to know what the Events of things will be, but I'm enclin'd to believe that our Enemies are in a drooping State, and that the Great Goliath of these *Philistines* is near his Fall; and I build my Hopes on such grounds as these,

1st. It is not usual in the Divine Conduct and Management to let Prosperous Offenders continue long in their flourishing State; and on this account we may expect that the Great Disturber of the Tranquility of Europe will be disturb'd himself. He hath been accustomed a great part of his Life to Success and Victory, he hath securely invaded his Neighbours Dominions, and ravag'd them without check and controll, and flatter'd himself that he had Conquests and Triumphs entail'd upon him where-ever he carried his Arms. Wherefore according to the ordinary Methods of Providence, which is wont to entertain the World with Vicissitudes and Changes, we may probably gather that a Revolution, not very welcome to that Monarch, is approaching; and then we may guess how great a Mortification it will be to him, to be no longer *Lewis the Great*, or
the

the Conqueror, but to be defeated and crush'd, to be despis'd, and have a Peace extorted from him. All Tyrants must part with their unjust Acquisitions at Death: but it is more to their anguish and regret to be compell'd to leave them, while they are alive.

2dly. And more particularly, We are to look upon this as the deserv'd Recompence of this haughty Monarch's *Pride and Insolence, and unbounded Ambition*. To this purpose I might remind you of the Providence of God in checking and bounding the Ambitious and Extravagant Desires of some Great Princes that we have read of, who fondly imagin'd, that *No Limits* could be set to their Conquests. Some of them were so like the *French Potentate*, that I believe I shall not offend you, if I refresh your Memories with the bare mentioning of them, tho' they are so well known to every one: and the naming of them in this Place could not possibly be excus'd but on the account of the *Parallel* which is intended. *Xerxes*, the Great *Persian Monarch*, who was insatiable in his Desires after other Territories besides his own, most insultingly invaded *Greece*, tho' it was scarce big enough to hold his vast Armies, nor the Sea large enough to contain his Numerous Fleet: but see the fatal Issue! he that cover'd the Earth and the Sea with above a Million of Men, was forced to fly back with Disgrace into his own Country, where he lived a little while, but scorn'd and despis'd by his own Subjects, and was soon after dispatch'd out of the World. The Great *Alexander*, another Pushing Monarch, not content to enjoy his own Dominions in Peace, travers'd the Earth, to seek out Martial Game, and thereby to purchase Grandeur and Empire, and he bid as fair as any one could do for that of the Universe. But as the *Hellepont* stopt the Progress of the former Prince, so the *Ganges* did that of this; and after a short Blaze his Glory was extinct, and all his Conquests soon fell into the hands of the *Romans*. These were the next Great Conquerors, and being Flush'd

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with Success and Victory, they impetuously strove for more: but the very Ambition and Emulation of their Generals was a clog to the Progress of their Arms: and *Cæsar* himself, that Daring Hero, who so eagerly aspired to Dominion and Conquest, and, as if he had not had Work enough on the Continent, invaded our *British* Shore; after his being victorious in fifty Battles fell a Victim to the discontented Senate. And it would be an endless Task to recount the other various Instances of the Ill Success of *Ambitious* Princes, who have too greedily thirsted after Power and Dominion.

But a most Egregious Example of this we have had in our Days in the neighbouring Puissant whom we have been speaking of, who being as Proud and Arrogant, and as mighty a Hunter after Dominion and Empire, as any of those Great Ones before named, and always aiming at being Universal Monarch, hath invaded the Frontiers of all Princes and States that were near him, and hath actually carried his Arms into *Germany, Hungary, Spain, Italy, the Netherlands*, and several other Territories, still being in pursuit of his insolent Motto, *More Empire*. But behold! the Divine *Nemesis* delights to stain the Pride, and put a stop to the Career of Unjust Invaders and Tyrannical Princes; and therefore we hope she will give us an Illustrious Instance of her righteous Proceedings against this Haughty and Tow'ring Potentate, as she did before in the abovemention'd Examples. And I leave it to you to think (for it is impossible to express it) what an insupportable Torment it will be to him to be brought Low, after he hath taken such great Pains to exalt himself, and whilst nothing but Conquest was in his Eye, and he was grasping at the whole Globe, and striving for Universal Empire.

2dly. This may be justly inflicted on him as a Judgment from the All-mighty for his unexampled Cruelty, Savageness, and Barbarity. He hath been on the Throne
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above Threescore Years, and hath been in Arms about fifty of them; and hath been all this time ravaging, spoiling, and preying upon his innocent Neighbours, and hath spent the greatest part of his Life in the actual Effusion of Christian Blood. He hath not only abroad destroy'd all before him with Fire and Sword, but he hath shew'd himself Inhuman and Barbarous at home; witness the Ravages and Slaughter committed on his Protestant Subjects merely because they were faithful to their God, and refus'd to abandon their Religion. We may conceive some Hopes, that Divine Vengeance will one Day make such a notorious Criminal an Example to the World, and render him ever incapable for the future of being a Scourge to the Nations round about him.

4thly. It may be expected that the Divine Justice will remarkably animadvert on this Monarch, not only for his Inhumanity, but his *Perfidiousness*, in the breach of Sacred Oaths and Promises, in the violation of Treaties, Leagues, and Covenants, enter'd into with the greatest Solemnity before God and Men, which he accounts but Trifles; in his revoking the Edict of *Nantz*, and thereupon expelling the Protestants out of his Kingdom, tho' 'tis well known that they were the Persons that settled him on the Throne. It is the Determination of the Popish Doctors, that it is lawful to break Faith with *Hereticks*: but the Conscience of this Mighty State-Casuisit is of a larger size, for he thinks himself not obliged to keep Faith with *any sort* of Persons he deals with. They are all *Hereticks* with him, that withstand his Invasions. This is that new kind of Divinity which is maintain'd at *Versailles*. And accordingly, *Deceitful, Dishonest, Fraudulent, Faithless*, are thought to be fit Epithets for the *Most Christian King*. Now, is it not credible, that Providence will exemplarily punish such a notorious Falsifier of Conscience and Christianity, tho' we cannot prescribe the Time, but must leave that to the Management of Heaven.

Lastly,

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Lastly, I might mention the *Impious Flattery* and *Blasphemy*, which the Subjects of this Prince entertain him with, and which he delights in. They pay a kind of *Divine Adoration* to him; and like the People of *Bengal*, the more Horrid and Affrighting the Idol looks, the greater Worship they give him. *To the Eternal Conqueror* was one of their prophane Inscriptions. Another was, *If Lewis be for us, who can be against us?* referring to that Text, *Rom. 8. 31.* And other such Motto's I forbear to recite, because I know they will be ungrateful to pious Ears. But may we not hope (which is the thing I insist upon) that the Hand of God will be seen and rever'd in chastising such fulsom Prophaneness as this?

And God *hath* done this already in a great measure, by those great and glorious Successes and Victories, which he hath given us over the Armies of this profess'd Enemy of the Repose of *Europe*. And as for that late *Bloody Action* in *Hainault*, it ought (with other signal Occurrences) to be mention'd this Day with due Regard and Respect, if it were only on this account, that by it the *French* and all the World are assur'd, that Nothing can withstand the Bravery, Courage, and Intrepidity of the Confederate Forces. Besides that we may hope, that Divine Providence points out to us, that this *Extraordinary Effusion of Blood*, this most terrible Shock of Martial Thunder, being so violent, shall be the *last*, and prove the Harbinger of an ensuing Peace.

And thus I have finish'd the first thing I undertook, grounded on the former part of the Text, *The Lord hath done great things for us*: and what those *Great things* are, I have particularly shew'd you; and I have hinted at *Greater* that are to come, if our Hopes and Expectations be not quash'd (as deservedly they may, for there is ground for our Fears as well as our Hopes and Wishes) by our dissolute Lives, by our crying Enormities, and our wilful persisting in them. Which I shall labour to prevent and redress by explaining the
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second part of my Text [*whereof we are Glad*], and thence shewing *how* we ought to express our Gladness for the foremention'd Blessings; namely,

First, By a thankful Acknowledgment of the marvellous Goodness of God to us.

Secondly, By an agreeable Practice and Behaviour.

First, We are obliged not to stifle and smother, but to make a Thankful *Acknowledgment* of the Particular Instances of the Divine Goodness to us of this Nation. We have received extraordinary Favours and Mercies from our Heavenly Benefactor; no People under Heaven can produce greater Examples of his preserving and delivering them. If we look back to our First Original, when the Inhabitants of this Island were Pagans, Rude and Savage, and living in gross Idolatry, and were without God in the World, and consider how the Gospel was transmitted to us; and after that, when Popery overspread this Land, how we were rescued out of *that* Misery; and if we take a view of the Plots, Cabals and Conspiracies of *Rome* against us afterwards, and call to mind how they were discover'd, defeated, and made abortive, we shall not want matter of Thankful and Joyful Resentments.

But if we take notice of the Mercies conferr'd upon this Nation in *our Days*, we shall have a more immediate Occasion of blessing and praising God. We have liv'd in an Age of Wonders, of Strange and Prodigious Occurrences. The Catalogue of our Deliverances is very Great, the Account runs high. We of this Nation are the Eminent and Signal Monuments of God's Love and Favour. Our Gracious Guardian and Protector hath snatch'd us like a Firebrand out of the Fire, and strangely interpos'd with his Hand of Mercy. He hath restrain'd the Malice of our most Powerful and Politick Enemies, both domestick and foreign. He hath often heard our Prayers, and remov'd our Fears, and in the midst of our Sorrows and Lamentations hath put a Song of Joy and Triumph into our Mouths.

“ If

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" If it had not been the Lord, who was on our side, now
 " may England say; if it had not been the Lord who was
 " on our side, when Men rose up against us, then they had
 " swallow'd us up quick, when their Wrath was kindled
 " against us; then the Waters had overwhelm'd us, the
 " Streams had gone over our Soul, then the proud Waves
 " (even those of Tiber) had gone over our Soul. Blessed
 " therefore be the Lord, who hath not given us as a Prey to
 " their Teeth. Our Soul is escaped as a Bird out of the
 " Snare of the Fowlers; the Snare is broken, and we are
 " escap'd. And we have just reason to utter those Words
 of the same Psalmist: " We went thro' Fire and thro' Wa-
 " ter, but thou broughtest us out into a wealthy Place.
 " Therefore we will go into thy House with Burnt-Offerings,
 " we will pay thee our Vows. Accordingly we are met
 here this Day to make an open and solemn Recognition
 of all those National Blessings (especially some of them)
 which I have before rehears'd, and to extol the Name
 of our merciful God for them. Let Joy and Gladness
 spring in all English Mens Eyes and Hearts on this occa-
 sion; and seeing, the greater our Dangers have been,
 the greater are our Deliverances, let us make this the
 happy Consequence, that the Tribute of our Praises
 and Thanksgivings ought to be proportionable to both:
 But know this, that a Formal Acknowledgment and
 Verbal Thanksgiving will not acquit us of the Duty,
 which is required of us. Wherefore,
 Secondly, We must express our Thankfulness and our
 Joy by Living answerably to that Variety of Blessings
 which this Day we have commemorated. Here I will
 be particular with you, and take leave to commend some
 things to you which are more especially seasonable and
 proper in our present Circumstances.
 1. Let us Evidence our Thankfulness to God by
 Esteeming the Blessings of our Country, and by our En-
 tire Love to it. A Great Man among the Antients
 hath observ'd, that Men have inbred Impressions of
 Affection to the Place of their Nativity, which exceed
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all others*; and these are so Indelible that nothing can efface them. They don't like to hear their Native Country disparag'd; and therefore the chief reason of *Plutarch's* Invectives against *Herodotus* and his Writings was, as some think, because that Historian had spoken some things of *Bæotia* (the other's Birth-place) which were displeasing. Even the *Laplanders* fancy their own Cold and Barren Region to be the best in the World, and are angry with those that are not of that opinion, and offer Arguments against it. But we of this happy Island have *Real* and *Solid Reasons* to move us to bear a singular Affection to it, not only because it is Ours, but because in it self consider'd it comes not short of the best and most Applauded Regions of the World, and we can see and enjoy at home whatever we admire abroad. The Air of *England* is far more mild and temperate than any part of the Continent within the same Parallel. Such is the Goodness of our Soil, the Fertility and Fruitfulness of our Grounds, the Plenty of all Fruits, but especially of Corn (except at some extraordinary Seasons) that it was truly said by one of the Antient Writers, that here was the † *Spatious Palace of Ceres*. *Britain*, tho' but the 1000th part of the whole Globe of the Earth, can live of it self: We need no foreign Countries to supply us with Necessaries, and even with Delights; we can subsist on our own Stock. And, by reason of our happy Situation, we are neither scorch'd with excessive Heat, nor pinch'd with extreme Cold; we stand in need neither of Grotto's nor Stoves, as one not unfitly words it. And if we have regard to the other *Natural Conveniencies and Benefits* of the Place, we may truly say with the Psalmist, *Our Lines are fallen unto us in pleasant Places, yea we have a goodly Heritage*. And therefore it is not improper at this time to own with Thankfulness God's Goodness to us in this respect.

Again, we can't but set a high Value on our Dear

* *Chari sunt parentes, chari liberi, propinqui, familiares, sed omnes omnium charitates parria una complexa est.* Cic. *Offic. lib. 1.*

† — *Εὐρία δὲ γὰρ ἄνδρας — Ἀντιγόη.* Orph.

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Country, when we take notice of its *Civil Conveniences* and *Privileges*, its Trade and Commerce, and thereby the Advantage of gaining Riches and Wealth. On this and the former account before-mention'd *Caperndum* was a very considerable City, for it was seated on the Sea of *Galilee*, or (which is the same) the Lake of *Genesareth*, and consequently stood on a most fruitful Soil: accordingly the Fruits of it are exceedingly commended and extoll'd by the *Hebrew Writers*. And it being not only the Metropolis of *Galilee*, but a Sea-coast Town, it lay very convenient for Merchandizing and Traffick, which brought in great Riches to the Inhabitants. This is one reason why our Saviour said of this Place, that it was exalted to Heaven, Luke 10. 16. which is a Proverbial Expression, and is made use of by the best Orators and Poets to signify a Flourishing and Prosperous Condition. For this reason St. Paul was thankful for his being born in *Tarsus*, no mean City, Acts 21. 39. for it was a maritime Place, and particularly seated upon the *Mediterranean*, and so was capable of great Commerce and Traffick, and consequently of Opulency and Wealth. And besides, there was an University there, a celebrated Nursery of Learning and Arts.

If then the Great Apostle took notice of these Benefits which he had by the Place of his Birth, certainly We of all others may do the like, if Providence hath bless'd us with the same Advantages. We of this Island are renown'd in all Parts of the known World for our Universal Trade and Merchandizing, and the Immense Profit which accrues thence; and the Reputation we have purchas'd by all those Excellencies and Perfections we have been Masters of, is as great as can be imagin'd. This Place hath bred Persons of Extraordinary Worth, and famous in their Generations for their Eminent Rank and Quality, for the Noble Atchievements they perform'd, for the Knowledge and Learning, the Arts and Sciences which they cultivated and made Additions to.

This Island had the Glory of having the first Christian King in the World, as hath been said and prov'd before;

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fore; of being the Birth-place of *Helena* the first Christian Empress, and of *Constantine* her Son, the first Christian Emperor. I call him the First, tho' the Emperor *Philip*, who succeeded *Gordian*, about the Year of our Lord 244, was converted to the Christian Faith, namely, by *Fabianus* and *Origen*, as a * Good Author testifies. And † *Eusebius* lets us know, that *Constantius Chlorus*, Father of *Constantine* the Great, was a Christian. But *Constantine* himself was the first Emperor that introduced Christianity among his Subjects, and by Imperial Laws establish'd the Christian Religion, and so is eminently said to have been the first Christian Emperor. And that *Britain* was the Place of his Nativity, as well as of *Helena* his Mother, I find no reason to doubt of, if the Suffrage of several Credible || Authors may be relied upon; besides the later Concurrence of our Great and Celebrated Antiquaries *† *Cambden* and the ||| *Primate*. With whom agrees the late Incomparable †|| Bishop of *Worcester*, profoundly skill'd in all sorts of Learning, who particularly insists on some remarkable Passages in *Eumenius's* Oration to *Constantine* the Great, and thence concludes that that Emperor was born in *Britain*.

And as it hath been our Lot to have the First Christian Emperor and Empress to be Natives of this our Country; so it is to be mention'd to our Honour, that the First Protestant King, that is, *Edward* the Sixth, was ours. We have had four English Men actually advanced to the Papal Chair, besides one Elect: Which I mention, not that I think we are to value our selves upon that Post, as such, but to shew what a Considerable Figure we have always made in the World. Should I omit to mention that some have been so abundantly kind to us, as to let us have our Share among the Nine

* *Philippus Imperator primus Romanorum Principum Christianus fuit.* Vinc. Lirin. cap. 23. † *De Vita Constantini*, l. 1. c. 11.

|| *Eumen. Rhet. Guil. Malmesbur. Hen. Huntingt. Joan. Sarisbur. Pompon. Lat. Jo. Naucler. Jo. Trithem. Beat. Rhenan. Polyd. Virgil. Baronius.*

*† *Britannia, in Essex and Yorkshire.* Epist. ad Lips.

||| *De Primord. Brit. Eccl. cap. 8.*

†|| *Orig. Britan. cap. 3.*

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Worthies of the World, as they are pleased to call them and reckon them? Eleven Years before the first General Council of *Nice** Three of our *British Bishops* were present at the Council of *Arles*. The Consent of our *British Clergy* was required and given to the Decisions of the foresaid *Nicene Council*, A. D. 325. as appears from one of *Constantine's* Epistles mention'd by *Eusebius* in the Life of that Emperor. Yea, the† Great *Stillingfleet* hath shewed that there are many Probabilities to induce us to believe that some of our Bishops were personally present at that famous Council of *Nice*. And he proves that they were summon'd, and did certainly go to the Council of *Sardica*, A. D. 347. They assisted at another Synod in *Phrygia*, in 358. and at another at *Ariminum* the Year after. So Considerable was the Presence and Assistance of our *British Clergy*. We have had a King that was in Sacred Orders, and dignified with the Episcopal Character, I mean *Ethelwolph* (eldest Son of King *Egbert*, the first sole Monarch of the Saxons) who was Bishop of *Winchester*, and when *Egbert* died, succeeded to the Crown. We have had Nine Schoolmen of the *English Nation*. Our *Mathematicians* and *Astronomers* exceed those of any single Country. Of the Four first *Circumnavigators* of the World Two were *English Men*. We have had more Eminent *Physicians* and Writers of that Profession than any one Nation (tho' much larger than this) hath produced. Our Oracles of *Law*, whether *Imperial*, or our own *Municipal*, must not be omitted here; and of the latter I foresee some growing up to be the Glory of the Long Robe. Our *Philosophers* are Innumerable, and improv'd even to a Prodigy. Those of a *Poetick* Genius among us yield to none of that Faculty in other Countries. And as for the Learned *Divines*, whom we have been bless'd with, it would be a Disparagement to compare them either with the *Pepish* or *Protestant Clergy* in Foreign Parts.

* *Eborius Bishop of York*, *Restitutus of London*, *Adelfus of Colonia*, that is, *Colchester*, or (as others think) of *Caer Leon*.

† *Orig. Brit. chap. 3.*

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We have had the Ablest and most Numerous Champions for the *Reformed Cause* against that of *Rome*. And our *Two Universities* are not to be match'd with any Ten in any other place, except perhaps in one only.

But our greatest Glory is yet behind, namely, that we are Natives of that Country where the Pure Religion and Worship of God, and of his Son Jesus Christ, are most eminently profess'd: That *this and that Man was born in Sion*, is reckon'd as an eminent Honour and Privilege in *Psal. 87. 4, 5*. The Advantages of any City or Nation which appertain to Religion, are the most Remarkable; on which account (as well as on what was said before) *Capernaum* was said by our Saviour to be exalted to Heaven, namely, because he honour'd that Place with his Converse and Preaching, with his heavenly Admonitions and Instructions, with the Offers of Life and Salvation. This is the greatest Blessing of any Place; yea, without this the Place is accursed. Wherefore we of this Nation are more signally obliged to esteem and value, and love our Country, where we have the singular Happiness to be acquainted with the True Religion instituted by Jesus Christ, and reformed from the Blemishes which it is soil'd with in some other Places. The Ingredients of it are not Ignorance and Superstition, as in the Church of *Rome*: the Holy Scriptures (the Charter of our Salvation) are not kept from us: We are not enslaved to the Tyranny of a Man who dubs himself *Infallible*, and sets himself above all that is called God: we do not truckle under his Arbitrary and Cruel Laws, which are enforced by Fire and Fagot, by Bloodshed and Slaughter. In brief, we with uncheck'd Freedom enjoy our most Holy Religion, purg'd from the Corruptions of the Roman Church, and we have all the Helps and Advantages conducing to our Everlasting Welfare.

2. From the Premises we are taught to maintain, and always keep up a just Aversion to *Rome* and *France*. I do not advise you to Uncharitableness, for our Christian Principles engage us to pray for the Good and
Hap-

Happiness of all Mankind, and even of our profess'd Enemies: but that which I intend is this, that we should retain a due Resentment of the perpetual Designs and Attempts of the Papal Powers against us, and more particularly of that Neighbouring Monarch who is always insulting and injuring Mankind, who hath spent half a Century of Years in imbarassing, embroiling, and confounding the Affairs of *Europe*. Let us be sensibly touch'd with his and his Ministers Treacherous Dealings towards us and all Nations that ever they had to do with: and let us abhor such vile and dishonourable Practices. Let us remember what Charges *Lewis* hath put us to by a Twenty Years War, in which time above a hundred Millions have been spent to carry it on, only to check his Ambition.

And there are other things, tho' of a meaner kind, wherein we ought to be cautious and shie: that is, we should avoid Aping that Nation in their Vanities and Follies, in a fond Affectation of their Modes and Manners, and we should not break the Last Commandment by covering these our Neighbours Men-Servants and Maids-Servants, as hath been our usual Practice. For by these means we assimilate the Dispositions and Behaviour of the French, and forget our own: We change our natural Gravity for the Lightness and Airiness of the other, we take up with mere Flourish and Compliment, and entertain one another chiefly with Noise and Sound, which too apparently discover the Hollowness whence they come. In a word, we lay aside the Simplicity and Plain-Heartedness of the *Old English*.

3. I would humbly offer this Advice, that, whether the Divine Goodness shall be pleas'd to bless us with Peace abroad, or think fit to deny us that Blessing, our Care may be to prevent Wars and Contentions at home, and to maintain a perfect Tranquillity among our selves; and to that purpose to listen to Dictates of *Moderation*, to endeavour to heal the Publick Distempers, and to bind up the Church's Wounds; lest otherwise we bring that Mischief upon our selves by our mutual Divisions, which

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which our foreign Adversaries design against us by their open Hostilities. In short, let us be Enemies to none but those who are Friends to the Roman and French Powers.

truly and lastly. Let us above all things strive to promote real Goodness and unfeigned Holiness in our selves and others. This, this is the best Return we can possibly make to the Divine Goodness for the particular Blessings of this Day, and the Others which I have before enumerated. Are we free from Paganism, and yet shall we live as Heathens? Are we deliver'd from the Corrupt Doctrines of Popery, and shall we yet retain all manner of Impiety, Prophaneness and Debauchery in our Practice? Is our Church reformed, and shall not our Manners be so too? Are we rid of Arbitrary Government, and shall we have no Rule over our selves, but let loose the Reins to Licentiousness and all Extravagancy? Have we had many Remarkable and Astonishing Deliverances, Successes and Victories, and shall we live as if we were forgetful and insensible of them all? Let me expostulate with you as Moses did with the Israelites: *Do ye thus requite the Lord, O foolish People and unwise?* Deut. 32. 6. Are these the Returns which you make for all the Favours and Kindnesses shew'd to you? And I heartily wish that that other Expostulation, made use of by Ezra, ch. 9. v. 13, & 14. may be often thought of by Us of this Nation, whom God hath so remarkably deliver'd, *Seeing thou hast given us such Deliverances as these, should we again break thy Commandments, and join in affinity with the People of these Abominations, wouldst thou not be angry with us till thou hast consumed us, so that there should be no Remnant nor escaping?*

Know then that all our Safety and Welfare depends wholly on our Behaviour, and I must tell you, upon our Present Behaviour. What you do, you must do speedily, for otherwise Vice will be so rooted in Mens Minds, that it will be impossible to pluck it up. Yea truly, it seems to be come to that already. Our disorder'd Lives, our impudent Excesses are become Common and National, and thereby Habitual and Inveterate. There are those among us who boast of the Title of Christians, and yet live as if Christianity were a Fiction, and the Evangelical History a Legend, and the Bible a Romance. Satan, who is the God of this World (or to stick to the Old Translation, which answers very well to the Greek, *the God of this Age*) hath so strangely blinded Mens Minds, and perverted their Reasons, and depraved their Wills, that the Cause of Jesus is every where neglected, and there is scarce any thing of Primitive Christianity to be seen, and the Life of Godliness is vanish'd,

and

and we are posting as fast as we can into Infidelity and Atheism; into consummate Wickedness and unparallel'd Impiety.

And since Flattery doth ill become any Christian Man, but worst of all a Preacher, you of that Sacred Office are concern'd to cry aloud, and spare not, but with Zeal and Courage to lay open the Sins of the Age, lest they be transfer'd upon you for your Silence and Connivance. When you observe (and you cannot but do so) how we are beset with Error and Prophaneness, with Corrupt Opinions and Debauched Manners, you must needs be very much concern'd to find out Effectual Remedies for these dangerous Maladies, and speedily to apply them. It behoves you by your Studies, by your Conferences, by your Writings, by your Sermons, by your Examples to keep up the Reverence and Esteem of all *Divine Truths* in this *Unbelieving Age*, and to promote a *Holy Life* in this *Licentious Age*; and to advance *Peace and Concord* in this *Divided Age*; lest by the continuance of our Divisions, together with our Defects in true Faith and Holiness, we either slide again into Paganism, or roll back into Popery.

Yea, it highly concerns every one of you to give your Assistance toward this Great Work, and to complete it with the utmost diligence: for let me tell you, all our Finest Schemes and Politicks will be ineffectual without This. Unless we all unite in taking care of *Religion* in the first place, we shall bring Ruin on our selves and the whole Community: for it is *Religion* that is the sure Prop and Butters of Kingdoms and Commonwealths. All *Wise Statesmen* agree in this, and esteem other Maxims as mere Utopian and Chimerical Projects. This makes it absolutely necessary that above all things we mind the Concerns of *Religion*, and shun those vicious Practices which are wont to bring down Judgments on a Nation, and for which the wicked Conspiracies of Men against it are oftentimes suffer'd to succeed and prosper. To shut up all, let us shew our selves truly Thankful to God, the Author of those Stupendous Blessings which we have call'd to mind this Day, by a New Turn of our Manners, and by a general Amendment of our Lives: as knowing that *This* will be an unquestionable Evidence of our True Gratitude and Joy. This will be a happy Augury of our Future Welfare; and this will be the best Guaranty and Security for the Continuance of our Felicity in Church and State, and even the entailing of it upon Us and upon our Posterity for ever.

Now to God the Father, God the Son, and God the Holy Ghost, be ascribed all Honour, Glory, and Praise to Eternal Ages.

Amen.

F I N I S.